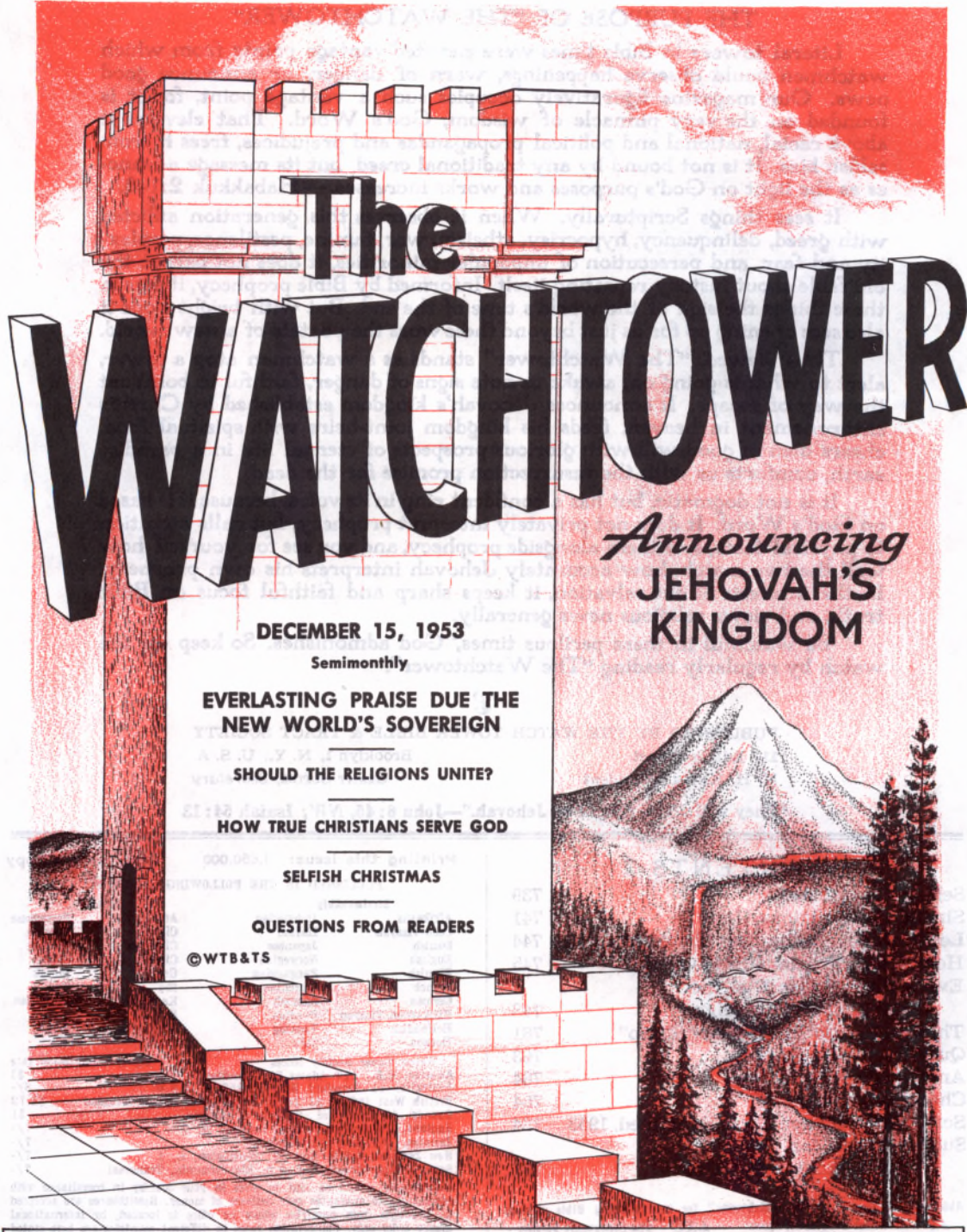




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

DECEMBER 15, 1953

Semimonthly

**EVERLASTING PRAISE DUE THE
NEW WORLD'S SOVEREIGN**

SHOULD THE RELIGIONS UNITE?

HOW TRUE CHRISTIANS SERVE GOD

SELFISH CHRISTMAS

QUESTIONS FROM READERS

©WTB&TS

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases. — Habakkuk 2:1-8.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"They will all be taught by Jehovah."—John 6:45, NW; Isaiah 54:13

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AS - American Standard Version	LXX - The Septuagint Version
AT - An American Translation	Mo - James Moffatt's version
Da - J. N. Darby's version	NW - New World Translation
Dy - Catholic Douay version	Ro - J. B. Rotherham's version
ED - The Emphatic Diaglott	RS - Revised Standard Version
Le - Isaac Leeser's version	Yg - Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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SELFISH CHRISTMAS

WHETHER heard of a birthday party where everyone got gifts but the one for whom the party was being celebrated? Christendom celebrates just such a party in what is called "Christ's mass," or Christmas. At this season people exchange gifts, but Christ is sadly neglected. True, the people parrot Christ's words that there is greater happiness in giving than there is in receiving. (Acts 20:35) But this applies only when the giving motive is that of love. Think! Are Christmas givers really prompted to give because of Christ's words, because they love Christ and their fellow man, or is selfishness the motive?

Giving presents has become a social necessity during Christmas time. To curry the favor of politicians and influential men Christmas giving is ideal, because it is legal and not frowned upon as are the out-of-season "mink coats." Self-seeking givers are not the exception but the rule. If John, having given a gift to Bill, fails to receive one in return, he will probably not give Bill any further gifts, unless they be cheap ones, until Bill gets into this giving game. So Christmas is selfish because the givers give to be *repaid*. Such giving is condemned by Christ.—Luke 14:12-14.

But cannot Christmas selfishness be justified on the ground that it is a time when the poor benefit? To this we ask, How many of the poor really benefit? And those who give to the destitute, do they

do it out of love or is there a selfish motive, such as a little limelight? A selfish motive prevails. This is why Christendom's Christmas charity is condemned by Christ. (Matt. 6:2) And who ever thinks of the poor the other 364 days of the year? Or is one food basket supposed to last all year? Millions of dollars are spent on Christmas seals, but how few tuberculosis sufferers ever receive financial help! On the streets collection cups jingle in the hands of self-seekers, and bell-ringing Santa Claus beggars scoop in the coins. But, again, how few of the poor receive help!

The self-seeking motive appears in the mad rush to send out Christmas cards. Why, even Jews and agnostics and atheists zestfully mail them out; for everyone knows that Christmas cards build up good will for a business, help keep customers and enhance prestige. Does not the vast number of cards sent out and received by a person measure more accurately that one's influence and wealth than his Christ-like qualities?

Christmas is selfish because it is a time to gratify fleshly desires. It is a time to condone moral misbehavior. It is a time for revelries, a time when the belly becomes a god and when drunks and gluttons abound. And yet it is Christ's apostle who shows that those practicing such things will not inherit God's kingdom! (Gal. 5:19, 21; Phil. 3:19) Christmas is selfish because it is a farce. For the real,

living Christ does not receive any more attention than he does the rest of the year. When Jehovah's witnesses visit the people, which they do every day of the year, they find them too busy to listen to the good news of Christ's kingdom. Even on Christmas, when Jehovah's witnesses call, people are too busy with gala festivities to listen to the message of Christ's kingdom. How farcical, this claiming to have a party for Christ! Do the celebrators view Christ as he is, as God's king of the new world, the One having all power in heaven and earth, who soon will smash all governments to pieces with a rod of iron? (Rev. 12:5) No! They view Christ as a babe, think of him as a babe!

Commercialized Christmas is selfish. People are pommelled by big business to buy everything under the sun. Commerce never fails to tell the people how many shopping days are left before Christmas. Shop! Shop! Shop! the people are told. So a heavy burden is placed on the mind of man and on his pocketbook, already battle-scarred from inflation's relentless attacks. Families must buy gifts when often they cannot afford butter for the dinner table! And how benevolent are the stores? Do prices come down out of regard for the poor? No! Prices go up. They come down only after Christmas.

Churches commercialize Christmas, as they do the Word of God. There are special prayers, masses and sermons. And special collections too! Christmas is selfish because it creates ill will. Employees feel hurt if the boss fails to give a "bonus" of some kind. Other workers, such as milkmen, newspaper boys and delivery men expect a Christmas handout. If no handout materializes, the worker feels insulted or much like a New York city taxi driver whose fare failed to tip. Christmas is selfish because it wastes time. Endless hours

are spent trimming trees, wrapping parcels and pushing pathways through thick-packed crowds. All this time could have been spent in studying God's Word, learning about Christ's kingdom.

Why is Christmas so selfish? Because it is pagan, not Christian. Jesus was not born in cold December. (Luke 2:8, 12) His birth was in early October. But even if we knew the exact day, there is no command to celebrate it. Christ commanded his followers to celebrate his death, not his birth. (Luke 22:15-20) Christmas comes direct from the pagan Saturnalia, celebrated December 17 to 23. Of this pagan holiday, the New Funk & Wagnalls *Encyclopedia* says (page 10,790): "During the Saturnalia the courts and schools were closed and military operations were suspended so that the army might celebrate. It was a period of good will and jollity, devoted to banquets, the exchange of visits, and the giving of presents." How can the merry-making of a pagan holiday honor Christ? Indeed it does not! Even Christmas' "St. Nick," as the *Century Dictionary* states, is none other than Christ's opposer, Satan the Devil!

Assuredly, the early Christians did not celebrate Christmas. Neither did the early Americans. Today true Christians do not celebrate either pagan or antiquated holidays. (Gal. 4:9-11) For the truth is that Christmas is not anchored in the Bible and is not celebrated because of love. Rather, Christmas is rooted in paganism and is celebrated because of selfishness. Free yourself, then, from pagan shackles! Practice true Christianity by worshiping Jehovah in spirit and in truth. Give to others what Christ wants you to give: the good news of his kingdom. (Matt. 24:14) Do this now, for soon, at Armageddon, Christ the King will forever put an end to the pagan party of Christmas and its self-seeking celebrators.

Should the Religions Unite?



on the back and say: "You're doing well, brother, keep it up." But if you think that is a lie, would you not be doing him an injustice by encouraging his wrong course? God's Word does not agree with the idea that all religions are right, that all men are his children, that they can conceive him any way they wish. It says some are Satan's children, that the varying ideas about God are prompted by him, that "the god of this system of things has blinded the minds of the unbelievers," "is misleading

the entire inhabited earth." Do we want to follow his lead? Would we want someone to fail to call it to our attention if he knew we were going wrong? Jesus made it clear to those who were teaching false doctrine, false 'conceptions' of God: "You are from your Father the Devil." They had a different father, were no brothers of his!—2 Cor. 4:4; Rev. 12:9; John 8:44, NW.

Interfaith may go even farther than brotherhood and lead to actual mergers between closely related religious organizations. The national and international councils of churches are further examples of the proposed unity. In the United States the National Council of the Churches of Christ includes 29 denominations claiming a total membership of over 33 million persons. The World Council of Churches is even larger, being composed of 158 denominations from 43 lands.

While these councils may provide a strong political lobby, or aid in mission work, they have no unity of doctrine, no message for the world, no direction to the kingdom of God as earth's only hope, no counsel for the Christian conscience in the present crisis. They are merely "United Nations" of religions, 'agencies of co-operation' between widely divided denomi-

UNITE for survival! That is a trend in politics, with the United Nations, the Atlantic Pact and other alliances. In these alliances it is an admission of fear, fear of the common enemy. Uniting for survival is also a trend in religion, with interfaith mergers, brotherhood weeks and national and international councils of churches. Here it is an admission of weakness, of the need of help from others, for not only the political leaders, but religious leaders too, are afraid. Afraid of communism, afraid of trends they are unable to stop, afraid of bigger, more powerful religions. This leads some of them to seek the strength of numbers, and it is one reason that you hear a great deal about interfaith.

Some think all the divisions in today's religions are satisfactory; they believe all religions are right. This idea comes to the fore in annual "brotherhood weeks," the thought that all are religious brothers no matter what their beliefs. This common view was expressed in the New York *Times*, September 23, 1951: "Christian, Jew, Moslem, Buddhist, or whatever we may be, we are all children of God, however differently we may conceive him."

But which is more important, to agree with your brother or to help him? The brotherhood idea is to agree, to pat him

nations, but are not organizations that could bring their members to a unity of correct belief.

ARE ALL WAYS RIGHT?

Could all these religions possibly be right? And, if not, is it correct to associate with them? One clergyman said the more than twenty factions in his group divides them "into a laughing stock before the world and probably a condemned people before God." Others view it differently, saying the different churches please different "customers," thinking it is man who is to be pleased, rather than God. They are often the ones who regard the churches, not as places for truth, but as places for socials and smokers and good causes. Of course, there is nothing wrong with amalgamating socials and good causes, but if they are concerned with true worship, which they must be to be Christians, then they cannot contaminate it with the false kind. Concerning false practices the apostle warned that just "a little yeast ferments the whole lump."—1 Cor. 5:6, NW.

But some say: 'This unity is among Christian denominations, not with false doctrine.' Just having the name "Christian" does not make them right. If truly Christian, they would not be so divided on doctrine. The apostles were not. The Christian organization is one of strong internal unity, not division. Just saying, "I believe in Christ," while going off on various teachings of their own, accepting the "yeast" of human ideas and pagan traditions, does not sanctify their conflicting man-made doctrines. Such ones call Jesus their master, but Jesus warned: "Not everyone saying to me, 'Master, Master,' will enter into the kingdom of the heavens." Further, the Proverbs say: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." And God warns against those who have

drawn "near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men."—Matt. 7:21, NW; Prov. 16:25; Isa. 29:13.

Just as "Christendom" claims descent from Christ, the Jews of Jesus' day claimed descent from Abraham, and therefore thought they were right. But like Christendom today, they no longer had the faith of their forefathers; they had split into sects and had added their own ideas, their own precepts, to what Jehovah had revealed. Did Christ unite with such varying beliefs to get numbers? No, he did not condone false doctrine. He stood up for truth despite popular opinion. Far from proposing unity with other religions, he showed that the truth would be a divisive force, separating those who would accept it from the ones who would not: "I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law."—Matt. 10:35, NW.

Those who would accept the truth could do so, but he had no intention of watering it down to please the multitude or to satisfy those teaching differently. Rarely has such an accusation been flung at religious leaders as his charge recorded in Matthew 23: He six times called the spreaders of falsehood hypocrites, five times said they were blind, once called them fools; he said they were "serpents, offspring of vipers" and resembled "whitewashed graves . . . full of hypocrisy and lawlessness."

Interfaith with Judaism would have saved the apostles a great deal of trouble, but would not have gained God's favor. It would have saved Stephen from stoning and Paul from prison bonds. But these Christians refused to be "tossed about as by waves and carried hither and thither by every wind of teaching by means of the

trickery of men, by means of craftiness in contriving error." (Eph. 4:14, NW) They knew what they believed and why; they had firm and accurate knowledge. No one could shake them from it, persuade them to contaminate it, or convince them to associate with or lend support to those who were leading innocent men the wrong way. Their hold on truth was viselike and unbreakable. They did not want to be among those having "a zeal for God; but not according to accurate knowledge," who "because of . . . seeking to establish their own, . . . did not subject themselves to the righteousness of God."—Rom. 10:2, 3, NW.

A DANGER SIGNAL

Many of today's clergy have no such determination. They are not sure what is right. Even officials of a denomination will allow that group's scholars and teachers to be so divided that some are liberal, others conservative; some modernist, others fundamentalist. If one is right, the other must be wrong, but they are not sure which is which. This is sometimes justified as "investigation," a right the individual has to decide on doctrine, or it is argued that divine revelation available to the individual allows for differing doctrines. Certainly each individual has the right, even the obligation, to investigate. But when his investigation shows that even the scholars in his denomination cannot agree, or that they think the individual who has not studied God's Word may know more than *one who has*, or think that divine revelation to the individual may differ from what the organization receives, then they have little confidence in their organization's having truth, and feel that something is most certainly wrong! The Scriptures do not praise this lack of clear vision, but say: "If, then, a blind man guides a blind man, both will fall into a pit."—Matt. 15:14, NW.

If today's religions are no more firmly convinced that their doctrines are right than their willingness to merge with those having different doctrines indicates, then they are waving a red sign of danger before their members, a sign lettered: "BEWARE!" If their doctrines are identical with those of the group they plan to merge with, then the clergy are admitting that their previous divisions have not been based on doctrine, but were personal, sectarian. But if their doctrines differ and it is just that the clergy are not sufficiently convinced that they are right, or if they want a big organization so much that to get it they would accept doctrines they believe are false, then it is high time their members examined whether they are being led the way they want to go!

What interfaith usually proposes is a unity of headquarters, while true faith would require a unity of doctrine. Headquarters provide secular strength; doctrine, spiritual strength. Which is more important?

TRUE UNITY

Is a way to unity of doctrine available? Yes. It is found by getting back through the mound of human ideas and pagan teachings that have split Christendom, back to the simple worship that the first-century Christians had. That is done by returning to the Book that shows what true faith originally was. Even those who scoff at the Bible's inspiration must recognize it as the record of what Christianity was before human ideas and interfaith with paganism had, by a few centuries after Christ, led Christendom astray.

The purpose of the Watch Tower Bible and Tract Society since its inception has been to check not just the "proof texts" every religion has, but every text relating to every doctrine of Christendom. The job

is tremendous, and has taken decades. It could be done only with the blessing of the holy spirit, and it is the only way to return to the unity of true worship, the faith of the apostles, and the favor of God. If the Bible actually teaches a doctrine, then and then only should it be accepted. If it is speculation, human theory, some man's idea, it should be rejected. The startling result has been that an amazing number of doctrines taught in Christendom are found false, are not supported by the Scriptures. And when one's own belief conflicts with the Scriptures, the psalmist's course was the wise one: "Thy word is a lamp unto my feet, and a light unto my path." Trust in that Word.—Ps. 119:105.

While the houses of twentieth-century religion may look alike from the outside, the Bible, the blueprint, shows misfit construction, false fronts and showy windows foreign to plan. The need to lean together in interfaith self-support is caused by major structural weaknesses. True Christianity never needs to compromise doctrine or principle to gain strength. It has no brotherhood with false teachings, and needs no support from other doctrines. It

does not need great numbers to have strength, because its is the firm structure the psalmist spoke of: "In God have I put my trust."—Ps. 56:11.

It heeds the warning: "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols? . . . 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing,' 'and I will take you in.'" (2 Cor. 6:14-18, NW) God commands separateness from differing doctrines, rather than unity with them. The unity of true worship is internal, among its brotherhood; rather than external, with other denominations. The true Christian organization will hold firmly to the truth, just as firmly as did the apostles. Associating with false doctrine is forbidden, and the Christian principle narrows down to the four-word summary: TRUE FAITH, NOT INTERFAITH!

Lebanese Girl Recognizes Shepherd's Voice

In the city of Aleppo, Lebanon, a Bible study aid was placed in a certain home. Upon making a return visit the missionary found that the only one manifesting any interest was the twelve-year-old daughter. She had read most of the book and wanted to subscribe for *The Watchtower*. A Bible study was started with her, and, being very studious, she made rapid progress. When the priest noticed that she was not coming to church, he paid her a visit. He told her that she must come to church to pray. She opened her Bible to where Jesus said that one should go to his private room to pray. (Matt. 6:6, NW) He had no answer. Then he told her that if she would give up studying with Jehovah's witnesses and start coming to church again he would give her twenty-five livres. To this the girl replied: "Jesus said, 'My sheep hear my voice and follow me,' so if I am a sheep and you have the voice of the Lord, there would be no need for you to offer me money. But since you want to pay money, it shows that you do not have the voice of the Lord." Upon hearing that reply the priest in rage stormed out of the house. This girl is now having a regular share in making the good news of the Kingdom known to others and expects to be baptized at the first opportunity.

How True Christians Serve God

SERVING God, in the eyes of the clergy, means to establish a religious edifice with a cross on its spire, to ring a bell on Sunday and to deliver a sermon on morals or world conditions. To a much larger group, the laity, serving God means merely answering the toll of church bells, sitting in pews and placing "offerings" in collection plates. Other people claim to serve God by secluding themselves behind the austere walls of a monastery, where they absorb themselves in contemplation. Still others believe that living a "clean life" is sufficient to serve God acceptably. Why is Christendom's picture of Christianity so muddled?

This "broad road" way of serving God stems largely from the fact that Bible-possessing Christendom is not Bible-reading. By its very name Christendom claims Christ as its pattern for living; but its very actions betray double-dealing: "They publicly declare they know God, but they disown him by their works." (Titus 1:16, NW) To avoid being guilty of double-faced worship and to illuminate the pathway of true worship, the model God provided must be studied, must be followed. "Christ suffered for you, leaving you a model for you to follow his steps closely." (1 Pet. 2:21, NW) It is not

enough to follow Christ's steps in a loose sense. To follow his steps *closely* is the only acceptable way of serving God.

Now concerning the Christians' model, did

the Lord Jesus become a monk and hide himself from people? Far from it! Instead of seeking to get away from people he sought to find people! How? Did he establish himself as a resident pastor and invite the public to hear him sermonize on morals, wars and taxes? Not that! Nor did Christ inaugurate pew-sitting or any other passive way of serving God. To the rich young ruler who hoped that merely living a "clean life" was the requisite for inheriting everlasting life, Jesus said: "There is yet one thing wanting about you: . . . come be my follower." (Luke 18:22, NW) To follow Jesus meant to engage in the same work he did.

When before Pilate, Jesus summed up his life-ruling work: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth." (John 18:37, NW) As "the faithful and true witness" Christ bore witness to the Source of all truth, Jehovah God. (John 8:40; 17:17, 26) Since Christians must make Christ their model, it becomes apparent that the work of bearing witness to Jehovah and his purposes is not a trifling, optional work that comes with being a Christian. No, it is the Christians' primary work; hence mandatory. —1 Cor. 9:16; 4:16, NW.

What made bearing witness to the truth so vital? Lives were at stake, the lives of lost sheep. These sheep "are men," said the Great Shepherd, Jehovah. (Ezek.



34:31) "Sheep without a shepherd" was the phrase Jesus used to describe the people who, though under the shepherding of the Jewish clergy, had not come to know Jehovah. These sheep needed feeding or knowledge, so Jesus "started to teach them many things." (Mark 6:34, NW) Jesus Christ is the "chief shepherd." (1 Pet. 5:4, NW) All who follow Christ's steps closely become shepherds too; that is, undershepherds of the "chief shepherd." After his resurrection, Christ sharply defined the Christians' chief work when he issued three emphatic instructions to Peter: (1) "Feed my young lambs." (2) "Shepherd my little sheep." (3) "Feed my little sheep." (John 21:15-17, NW) In order to feed and shepherd the little sheep, the Christians must first find them.

METHODS OF HUNTING FOR SHEEP

Searching for sheep, Jesus "went journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God. And the twelve were with him." (Luke 8:1, NW) At appropriate times Christ taught the people right on a city's thoroughfare. (Luke 13:26) Early Christians found valuable use for this method, as did the apostle Paul. (Acts 17:17, NW) So there was nothing degrading about declaring the good news on public streets. It was a pattern set by Christ and his apostles.

Public sermons were an excellent way to witness to large groups of people. Sometimes Jesus and his undershepherds gave public sermons in synagogues. Often they delivered sermons right out in the open countryside, on the mountainside or on the seashore.—Matt. 4:23; 5:1, 2; 13:1-3.

But the most effective way of hunting for sheep was the house-to-house work. What, preach from door to door? Yes, that is exactly the method inaugurated by our model, the "chief shepherd." The Master

did not consider it beneath his dignity to go from house to house. Why should he? His work was the most important work in the world; so it deserved the most effective means of presentation. Yes, Jesus, who Peter said knew "all things," certainly knew that the practical way of hunting for sheep was from house to house. To go to the people, to visit them in their homes, this is the unselfish way. Very few Bible readers seem to notice the real nature of Jesus' work. In the four gospel accounts of his ministry, the words "house" and "home" appear over 130 times, and in the vast majority of the cases they are used in connection with the preaching of Jesus. The "chief shepherd" instructed his undershepherds in house-to-house preaching: "When you are entering into the house, greet the household; and if the house is deserving, let the peace you wish it come upon it."—Matt. 10:12, 13, NW.

Paul, the apostle to the Gentiles, knew the importance of the house-to-house work. He wanted the Christians to "press on to maturity" so that they could teach others even as he did, from house to house. "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house."—Acts 20:20; 5:42; 1 Cor. 4:16; Heb. 5:12; 6:1, NW.

It was in private homes then that initial feeding of the sheep took place. When Jesus found people interested in the good news he visited them at their home in order to give extended personal instruction. In this manner, Mary, Martha, Lazarus, Zacchaeus and others were built up as true disciples. (Luke 10:38-42; 19:5-9) The early Christians did not consider one visit to a home sufficient; they revisited the sheep, making back-calls: "Paul said to Barnabas: 'Above all things, let us return and visit the brothers in every one of the cities in which we published the

word of Jehovah.'” (Acts 15:36, NW) So the key way to find and feed the sheep was by personal instruction: by initial visits at the home, by making back-calls and by home Bible studies.—Matt. 18:20; Acts 17:11; Gal. 6:6.

But even personal instruction in homes was not enough. After a sheep had been found, that one needed to attend Christian meetings. So important were these meetings that the apostle cautioned all Christians never to fail assembling together. (Heb. 10:25) At these congregational meetings the deep truths of God’s Word were explained; there was encouragement for one another, upbuilding for the entire congregation. (1 Cor. 14:26) At other times Christians assembled for service meetings, where they were trained in the proper method of serving God by preaching the good news. (Luke 10:1-16; Acts 6:1-7) There were also ministry schools for training early Christians in public preaching. (1 Tim. 4:13-15, NW) The prime purpose of all these meetings: to train Christians to teach others!—Eph. 4:11, 12.

TRUE WORSHIP TODAY

How different is Christendom’s way of worship from the pattern set by Christ! We found no pattern for monasticism or pew-sitting. Rather we found that the acceptable way to serve God is by engaging in the work he has commanded to be done. The “chief shepherd” made this work very clear. (Matt. 24:14) Who today are following closely the Christian model by bearing witness to the name of Jehovah? What organization today is proclaiming God’s kingdom as the hope of the world and warning the people of the impending war of Armageddon? There is only one organization doing all this: that is the organization of Jehovah’s witnesses.

Look! in 143 different lands Jehovah’s witnesses are proclaiming the good news,

using the same preaching methods inaugurated by the Master himself. You find them giving public sermons in Kingdom Halls and in public places. They declare the good news on public streets, offering passers-by Bible study aids such as the *Watchtower* magazine. But their chief method of hunting for sheep is through the house-to-house work. They do not consider it undignified; they consider it, as Christ did, the best way, the most loving and effective way of finding and feeding the sheep. Back-calls are made on interested persons and free Bible studies are held in their homes. Jehovah’s witnesses also hold congregational meetings. As with the early Christians, there are instructive service meetings, ministry schools and congregational studies of God’s Word.

The clergy have not gone to the people or brought them the good news of God’s new world. As in Jesus’ day the clergy’s flock are really “sheep without a shepherd.” Now, before Armageddon, all the Lord’s other sheep must be found and gathered into the one fold of the “chief shepherd.” (John 10:16) Long ago Jehovah foretold this work: “Behold, I will send for many fishers, saith Jehovah, and they shall fish them up; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks.” (Jer. 16:16, AS) Who will do this work of fishing and hunting for men? Who will sally forth like a shepherd on the hunt for lost sheep? You are invited to respond to the call for fishers and hunters of men, that you may *closely* follow the Christian model and that the “chief shepherd” may stamp “approved” on your way of serving God by saying: “Come, you who have my Father’s blessing, inherit the kingdom prepared for you from the world’s foundation.”—Matt. 25:34, NW.

Everlasting Praise Due the New World's Sovereign

*"Every day will I bless you, and I will
praise your name forever and ever."*

—Ps. 145:2, CB.

JEHOVAH is the Sovereign, because he is chief or supreme over all others, including his Christ. "The head of the Christ is God." (1 Cor. 11:3, NW) No one else could possibly be sovereign over the new world but its Creator, Jehovah God. Yet he will carry out his covenant or solemn contract to rule the new world by means of his Christ, his royal Son Jesus. —Acts 4:24-26, NW.

² It is really something when a mighty king recognizes he is not absolute in power but is subject to a superior, a sovereign over him. That was what King David of ancient Jerusalem recognized when he said: "I will extol thee, my God, O King; and I will bless thy name for ever and ever." (Ps. 145:1, AS) There is today a Greater David, the Lord Jesus Christ, and he now reigns in the heavenly Mount Zion. Since A.D. 1914 he reigns as king of the new world in God's name. The main purpose of his reigning is to extol his God and Sovereign King, for never in the history of all the universe has there been so much reproach heaped upon God's name by man and demon. With such a king reigning, who is devoted to God's praise and exaltation, his reproach cannot now go on for much longer. In harmony with Jehovah's King we must now work to remove the reproach upon God's name.

Primarily, those who are the anointed remnant of his joint heirs should do so, and now, too, the great crowd of his prospective subjects.—Rev. 7:9-15, NW.

³ Jesus recognizes God as King. We also, if copying Jesus, will recognize the divine kingship, Jehovah's kingship. Jehovah's being both God and King makes him a divine King, a Theocrat or God-Ruler. In all the universe, visible and invisible, there is room for only one such God-King. This fact obliges us to take an uncompromising stand when there comes a clash between God's rulership and man's rulership, between God's royal law and man's political law. Nineteen centuries ago the Jewish Sanhedrin, or Supreme Court at Jerusalem, composed of priests and other religious leaders, claimed to represent God, yet rejected his Christ. When they tried to make laws to keep Christ's apostles from teaching upon the basis of his name, the apostles Peter and John said: "Whether it is righteous in the sight of God to listen to you rather than to God, make your decision. But as for us, we cannot stop speaking about the things we have seen and heard." They confessed they had to be witnesses in obedience to God's sovereign command. Up once more before the same judicial body on a charge of violating the anti-Christian legislation, Peter and his fellow apostles united in answering: "We

1. Who is the new world's Sovereign, and why?

2. At Psalm 145:1 what recognition does the Greater David make, and for what must we now work respecting God's name?

3. How is Jehovah a Theocrat, and, like Christ's apostles, to what extent must we show recognition of this fact?

must obey God as ruler rather than men. . . . And we are witnesses of these matters, and so is the holy spirit which God has given to those obeying him as ruler." —Acts 4:19, 20; 5:29-32, NW.

⁴ A Christian witness of Jehovah may suffer for such a stand as this, but it does steady and settle us when we make the Christlike decision to have Jehovah as God and King. In the strength of this decision we can courageously face the future, despite all the political changes due to occur on earth. There remains no change for us to make. The main rulership in our lives is permanently fixed upon. We need never waver. We must keep extolling Jehovah as our God and King in our lives. That means, first of all, we must exalt him, set him on high in our own lives. Then we must seek to do so in the lives of others, by everywhere advertising His Sovereignty and Kingship to others.

⁵ When you say you are determined to do something forever and ever, it shows you have a firm hope of everlasting life. This is what we must have if we join Jehovah's King, Jesus Christ, in saying: "And I will bless thy name for ever and ever." The decision to bless Jehovah's name is worthy of our making for all time to come, for if we decide to do this we cannot go wrong, and only those who decide to do this will be favored with endless life. There is no allowance here for halfheartedness or indecisiveness, for there must never be any quitting of this right course. Anyone that determines to bless Jehovah as God and

King evermore has a motive worthy of being crowned with everlasting life, enabling him to carry out this determination. The anointed remnant of Christ's joint heirs have hope of life beyond this earthly life, which will make their carrying out this determination possible in the Kingdom above. The great crowd of their loyal companions today look forward to endless life on earth, in order to bless the new world's Sovereign forever and ever.

⁶ To bless his name means to speak well of it and to its credit and exaltation, always to keep one's integrity toward him and never to be induced or coerced by Satan the Devil to curse and renounce God. Satan tried to make Job curse God in renunciation of Him, but he failed to make Job break his integrity and curse God to his face. By divine help we can do what Job did, never having a bad word to say about God, never complaining and finding fault with him, never putting his goodness in doubt either in our own hearts or in the hearts of others. In blessing God, Jehovah's anointed King Jesus Christ is our leading example, never breaking integrity toward Him. He is a godly King, a King inflexibly loyal to God, and he helps us to keep on blessing our God while we hold to our integrity.

⁷ Every day of our existence it is proper for us to do this. How empty, barren, purposeless, even one day would be without doing this! We must therefore watch every day. "Every day will I bless you, and I will praise your name forever and ever." (Ps.

4. How does such a decision for Jehovah's kingship settle us, and how and where must we extol him?

5. What does the determination to bless God's name forever show, and how will this be made possible?

6. What does blessing his name mean, and who is our leading example in this?

7. Blessing him is what kind of service as to time, and what evidently is even Christ doing in his kingdom?

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145:2, *CB*) Determining to do this puts us in line for the full-time service of God, or at least trying to make our works all count toward God, doing them "whole-souled as to Jehovah, and not to men." (Col. 3:23, *NW*) "Do all things for God's glory." (1 Cor. 10:31, *NW*) Blessing him is an everyday service, a day-long service, a life-long service, without retiring for old age. Always we try to find some way to testify in Jehovah's favor before others. On earth Jesus especially took this step when he left his carpenter shop at Nazareth and got immersed and went preaching, to keep that up till he died. On his resurrection day he resumed it and on his day of ascension he was doing it. This gives us an inkling of what he must be doing now in his kingdom: Daily ruling and working in God's interests and aiming to train all subjects of the Kingdom to bless God, the new world's Sovereign.

⁸ Just now Jehovah has a bad name with his enemies, even among the vast majority of those who pretend to be Christians. Satan, the false god, is primarily responsible for this. But just for that, should we be ashamed of His name and leave him nameless? By doing so how could we imitate the new world's King and have his approval? We must identify our God by name, bring that name to the greatest prominence, and clear it of all besmirchments by God's foes as well as by his professed friends. Our everlasting life depends on it, because praising Jehovah's name forever and ever begins right here and now. No matter if life in the new world will go on endlessly, there will always be cause for us to praise God's name. What wrong, what discreditable thing could Jehovah ever do? None in the slightest! He will ever cover his worthy name with

glory. It is for us to cover it with praise and blessing.

⁹ "Great is Jehovah, and greatly to be praised; and his greatness is unsearchable." (Ps. 145:3, *AS*) He is "to be praised exceedingly," "highly to be praised," "very worthy of praise." (*RoPss; AT; CB; Crampon*) Such is no stinted praise, but is praise to the limit. It should exceed that of all others. Every day adds up reasons to praise him. This is so in our personal life, but is specially so in God's dealings with his people with whom we are privileged to be associated. Read his Bible and take note of what he has done for his prominent servants and for his people as a whole. Today, too, he has his people, who are called by his name, and his dealings with his modern people run parallel with those of the ancient prototypes who performed many prophetic dramas. What we are today as his people, as a New World society, is due to what He, not any man or men, has done for us. It is good and spiritually healthful for us to praise Him, for our expressing of his praises deepens our appreciation of him.

¹⁰ How big Jehovah God is as to his body we do not know. His real greatness is in being what kind of God he is. This is beyond our power to search or fathom. In his ability to do things he is of such boundless proportions. We just cannot get to the bottom of his creation that is visible to us, not to mention his invisible creation. But, besides his creative works, how grandly he conducts himself! How like a real God he treats his creations! What perfect qualities he displays: his faithfulness to his purposes, his promises, his covenants, his keeping his word faultlessly, his surprising us by his wisdom, by his foreknowledge, by his way of clearing up the tem-

8. When does praising Jehovah's name begin, and why will it go on endlessly in the new world?

9. To what degree should we praise him, and why is it beneficial for us to praise him?

10. How are the proportions of Jehovah's greatness shown, and why will he always be found interesting?

porary mysteries of his purpose! What a book among books his Bible is! Throughout its sixty-six books, which were over sixteen centuries in being written in final form, it is expertly consistent. Throughout the seven thousand years of human history that his Bible covers, it discloses the divine purpose for vindicating his sovereignty and for everlastingly blessing mankind to be unchanged. Now we see the vindication and the blessing coming to glorious realization. Because of such unsearchable greatness, Jehovah God will always be found interesting. Never will saved mankind on earth get to the bottom of him or his works.

"GENERATION TO GENERATION"

¹¹ Whether any particular individual acts on the privilege or not, one thing is certain as to Jehovah: "One generation shall laud thy works to another, and shall declare thy mighty acts." "Generation to generation will laud thy works." (Ps. 145:4, AS; RoPss) We are in the last generation in this old world! Think of that! It shakes one's composure a bit to think so, but it is true. (Matt. 24:34) But there are also two other generations that will survive this world's end. How so? Reason it out: The anointed remnant of Christ's kingdom joint heirs are a spiritual race, not trying to raise up a new generation by literal fleshly descent. The membership of that remnant has not been formed or kept up by the rearing of children in the flesh, but it has been kept up by spiritual means, the power of the Kingdom tidings and the begetting power of God's holy spirit. The remnant are limited in number, being now just numerous enough to complete the full membership of the "body of Christ," of 144,000 members under Jesus the Head. The remnant, when completed

numerically here on earth, may not concentrate on themselves as a spiritual generation of God and laud his works only to themselves. Some have selfishly tried to do this, but have become an "evil slave" class toward their Master Jesus Christ.

¹² Jehovah's greatness again stands out in what he is now using the anointed remnant to do in this "time of the end" of the old world! As a result a new generation is rising, for Jehovah is now using the remnant to raise up an earthly society that will pass through Armageddon alive. The remnant is a spiritual generation. Compared with them, these who respond to the Kingdom preaching and dedicate themselves to God as the new world's Sovereign form an earthly generation by God's life-giving power through Christ.

¹³ Marriage will not cease with Armageddon. These Armageddon survivors will have offspring to maybe grandsons and great-grandsons, to fill the earth. These Armageddon survivors will not pass off the scene and leave the new-world stage to their offspring as successors, according to the long-time rule of Ecclesiastes 1:4. No, these survivors will be an abiding generation on earth. Their sons, grandsons and great-grandsons will simply merge into that everlasting generation now begun. Those of the spiritual remnant who survive Armageddon will finally pass off the earthly stage, never to return, and they will leave behind this totally earthly New World society. Till then the remnant will laud and celebrate Jehovah's works and declare his mighty acts to this generation already begun. To do this the remnant must go out preaching. They have notably done so since 1931, and with still more gusto since 1935, when the "great crowd"

12. By God's use now of his remnant, what is being raised up?

13. How, then, does one generation now laud Jehovah's works to another generation and declare his mighty acts?

11. What kind of race are the anointed remnant, and how have they been formed and kept up numerically?

of Revelation 7:9-17 were identified to be the present members of the earthly generation. They acquaint this rising generation with God and his works and mighty acts. They use the Bible record of such and also bring God's works and mighty acts up to date by showing how he has fulfilled his purpose and his prophecies toward his kingdom and toward his people in the very times in which we live, especially since A.D. 1914.

¹⁴ Oftentimes, before endeavoring to talk to others about God and his qualities and deeds, we have to talk to ourselves, or soliloquize, to impress things first upon our minds for the guidance of our tongues. Such meditation and self-preparation is good and serves a fine purpose. This is true of our King Jesus Christ, the Greater David: "Of the glorious splendor of thy majesty, and of thy wondrous works, I will meditate," or, "soliloquize." (Ps. 145:5, *RS; RoPss*) When we set our minds to meditating about Jehovah God as Sovereign, our eyes begin to open to discern the glorious splendor of his majesty. To meditate on such, we must do some private, personal study. We need to do so for our own information and for deepening our own impression and self-conviction, so as to be able to talk to others properly. During Jesus' forty-day fast and isolation in the wilderness after his baptism he meditated and endeavored to take in the full meaning of the things that the opened heavens had bared to his view. It fortified him against the Tempter and his assaults. After that he talked publicly, and he got others to talking.

¹⁵ "And men shall speak of the might of thy terrible acts; and I will declare thy greatness." (Ps. 145:6, *AS*) Emphasis is here put on speaking about God and what he has done and now does. The idea is

to get men of the spiritual generation to talking, speaking about Jehovah, building up one another on our most holy faith in God, also informing and instructing the rising generation, a never-dying generation. This very information and instruction operates toward their never dying. (John 17:3) So the main theme of our conversation should be the great Life-giver and Wonder-worker. The works he does are wondrous, not to mystify his friends, but to deliver, save and bless them. It is the business of the spiritual generation to help the earthly generation to recognize God's works and to understand them.

¹⁶ On earth Jesus Christ did not hold back from declaring his heavenly Father's greatness. The remnant of his joint heirs will not do so, either. Hence the king-psalmist said: "And I will declare thy greatness." The first thing for a king is not to blow himself up in the estimation of his subjects, but to magnify the God whom the king worships. The King, the Greater David, sits as a subordinate King on the throne of Jehovah. He has to impress upon his subjects who their real Ruler is and how worthy Jehovah is to rule and to have their willing subjection. The subordinate King does not magnify himself against God, the way Satan did and the way Nebuchadnezzar did just before being struck mad. The godly King is like a shepherd to lead his subjects in right ways, in paths of righteousness. He would call for meetings to address his subjects. He would not except himself from the meetings God appoints for his people but would attend and take part in them, contributing his part to the meeting. That is one place where he could declare Jehovah's greatness. Jesus Christ our King promised that where even a small group, two or three, would meet together in his name,

14. On what must we meditate, and how and why?

15. Who is it that should be got to talking, and on what?

16. What is the first thing for a theocratic king to do toward his subjects, and how did Jehovah's King do so even down to 1953?

there he would be in the midst. How his presence was manifest at the New World Society Assembly of Jehovah's Witnesses at Yankee Stadium, New York city, N. Y., July 19-26, 1953, where the remnant of his "little flock" and a "great crowd" of his other sheep met together for the mightiest witness in Christian history! How they did speak there of the might of Jehovah's terrible acts! They are still speaking of it!

¹⁷ "They shall pour forth the fame of thy abundant goodness, and shall sing aloud of thy righteousness." (Ps. 145:7, *RS*) Jehovah has made a reputation for his goodness and it has made him famous with his people. It is so abundant that they must just let the fame or remembrance of it pour forth, gush forth in a strong stream of grateful expression, that others may learn how good God is toward those who dedicate themselves to him. All who long to know, worship and live in relation with such a good God are attracted to him by his fame as such. But those who worship false gods, that is, the vicious demons, are moved to envy at the goodness that Jehovah showers upon his people and they try to cut it off from them. We as Jehovah's people should keep his abundant goodness in memory, always bringing it to mind and talking about it with appreciation. It was this kindly quality of God that led us to repentance toward him in the first place, and it can lead others to repentance also when they learn about it. (Rom. 2:4, *NW*) It is hurtful to forget it. When Israel let God's goodness fade from memory, they lost their sense of

gratitude, found fault and began desiring to experiment with other gods. So they went wrong and got into serious trouble. (Ps. 106:13-43) We want to avoid their mistakes. We can do so by remembering and then pouring out the fame of his abundant goodness in great volume and thus keep humble, trembling lest we become unworthy of his further goodness.

¹⁸ How right our God is! Whenever he is judged, he always wins and comes off vindicated as to what he said and did. So it is always good to let God be found true, although it proves every man a liar. Not only when compared with men but also when compared with those whom men worship as gods, how righteous Jehovah is! The false gods, as these are reflected in the thoughts, deeds, words and religions of their worshipers, are so unrighteous, so repulsive. But Jehovah never oversteps righteousness. Even when he justifies or declares sinners righteous he still remains righteous. He has made the arrangement through the ransom sacrifice of Jesus Christ whereby he can cancel the sins of those who repent and turn from their sins and dedicate themselves to him through Christ. That way he does not deny his own righteousness. (Rom. 3:4, 22-26, *NW*) This justice or righteousness of his is a grand theme for us to sing about. The Bible is our complete Songbook. From its pages we loudly sing of his justice, his rightness, his righteousness. That is, we joyously proclaim it to others, that they may know there is no iniquity in our God. —Deut. 32:4.

17. What should we do about the fame of Jehovah's abundant goodness, and how may we avoid the mistakes of ancient Israel?

18. What grounds do we have for singing aloud of Jehovah's righteousness, and how do we do so?



PATIENT FOR THE SALVATION OF CREATURES

¹⁹ We now live in the "time of the end" when Jehovah will destroy all unrighteousness of this old world. How dangerously near we were to being destroyed with it! Truly Jehovah has proved himself to be just as the Greater David, our King, now describes him to be: "Jehovah is gracious, and merciful; slow to anger, and of great lovingkindness." (Ps. 145:8, AS) When we first came into the divine favor and under the divine mercy through Christ, we benefited by Jehovah's display of these excellent qualities. While we were yet sinners, look at what he did for us, in sending his beloved Son from heaven to die for us that we might be reconciled to God and taste of his graciousness. (Rom. 5:6-11, NW) Thus he commended his love to us. But, in addition to that general goodness, what mercy he has exercised toward his anointed remnant in this "time of the end," for when World War I closed in 1918 it found them in a state of delinquency toward him through fear of man and through being stained with this Babylonish world! But, instead of destroying them with the world, Jehovah cut short the days of tribulation upon Satan's organization by interrupting it with a period of undeserved kindness before the battle of Armageddon is allowed to break out. He saved his remnant who were yet in the flesh and afforded them an opportunity to work out their own salvation by taking up bold service as his witnesses and Kingdom ambassadors in this postwar era. His mercy to them in cutting short the days of tribulation and reinstating them in his witness work has resulted in mercy to others, namely, to a "great crowd" of other sheep of his Right Shepherd, Jesus Christ.—Matt. 24:21, 22; Rev. 7:1-17.

19. How have Jehovah's qualities mentioned at Psalm 145:8 been expressed toward the spiritual remnant of today?

²⁰ "Slow to anger!" Jehovah has certainly been that toward the generation of mankind that he has had to deal with since the global inundation of Noah's day. He has held up Armageddon, the terrific trouble that was foreshadowed by the Flood. He did not bring Armageddon in 1918 or right after the "war in heaven" by which Satan was cast out of heaven and down to the earth. It is now thirty-five years since then, and these years have added to Jehovah's record as being "slow to anger, and of great lovingkindness." We have done well in taking Peter's advice and considering such patience of our God as salvation, as an opportunity for gaining salvation for ourselves and for assisting other sheep to do so. (2 Pet. 3:15, NW) Knowing as we do that this old world is doomed and its destruction is a deserved one, we see in Jehovah's dealing thus with us a great expression of his loving-kindness.

²¹ We are wise to take advantage of this according to its purpose. We do not know how much farther this loving-kindness will last toward this generation and when his pent-up anger will blaze. Men ought to be glad God is slow about this, at least apparently slow, whereas they incline to complain that he is slow about fulfilling his good promises. When Armageddon comes, it will be soon enough, too soon for men who selfishly postpone taking the divine advice and acting. Then they will know what they were asking for, when they tauntingly asked us witnesses where this universal war was with its demonstration of God's power and greatness. Jehovah knows what he is doing. He takes his own time to do it. He does not hurry up just to give scoffers a sign and satisfy their foolish defiance. He has in mind sav-

20. How has Jehovah been "slow to anger" toward the generation of mankind down till now?

21. Why is there no reason to complain that God is slow, that is, apparently slow?

ing men of good will who long to know God's grace, mercy and loving-kindness.

²² The true God has a big heart. "Jehovah is good to all; and his tender mercies are over all his works." (Ps. 145:9, AS) Most men do not appreciate this, just as Jesus said in his sermon on the mount. (Matt. 5:45, 48) Tender mercies, compassions—Jehovah has exercised these for thousands of years. When Satan forced a challenging situation upon God by rebelling and then leading mankind's first parents into rebelling, God was not thrown into unbalance so as to destroy all three rebels at one time. Not only did he allow time for Satan to try to prove his boast against the Most High God, but by this he also allowed time for the human family to grow and for us to come alive, that He might show his tender mercies to those who wish to take their stand on his side and prove Satan a rebellious liar. And in this "time of the end" Jehovah's goodness has widened out to all kinds of men, markedly so since 1931-1935, when the salvation of a "great crowd" of other sheep was revealed to be part of the divine program for this "time of the end" and when Revelation 22:17 took on a wider application: "And let anyone hearing say, 'Come!' And let anyone thirsting come; let anyone that wishes take life's water free."—NW.

²³ The marvelous works of creation give credit to the Creator. The inanimate creation gives silent credit to him, but it is the greater privilege for the animate, and particularly for the intelligent creation, to give deliberate credit, thanks and blessing to God. We know the time will come when this will be everywhere the case. "All thy works shall give thanks unto thee, O Jehovah; and thy saints shall bless

thee." (Ps. 145:10, AS) The time has come for all his intelligent works to give him thanks from a sincere heart. All kinds of men may now find cause to thank him. Those of good will do so, and for it salvation will result to them.

²⁴ Jehovah's "saints" are his "men of loving-kindness." Today they are the spiritual remnant who are in the new covenant, the 'covenant by sacrifice' as it is called because of being based on Jesus' sacrifice. Since 1919 Jehovah the great Judge has been gathering such men of loving-kindness who are in this covenant, and now unitedly they must and do bless him. (Ps. 50:5, Ro; AS) They partake also of his loving-kindness through the Kingdom covenant that he made with King David. Through Jesus Christ, the Greater David, he brings them into this Kingdom covenant, that they may reign with Christ in the heavenly kingdom and be a blessing to all obedient mankind. (Acts 13:34; Isa. 55:3; Luke 22:28-30) They must make known this Kingdom covenant, this divine expression of loving-kindness. In this way they make known that God's kingdom by Christ is something he covenanted for and it is therefore a certainty, and that it will have as its King the One who earned the right to it by Jehovah's favor. At Psalm 110:1 (AS) King David called this one his "Lord," to show how much higher this Kingdom Heir of the line of David would be in his royal position. Those who are highly favored with being made his joint heirs have extraordinary reason for blessing the great Arranger of it all, Jehovah; and this earth over which they will reign is the proper place for them to begin blessing him. Doing this now has a powerful effect upon the great crowd of other sheep for their salvation, because, through

22. How have Jehovah's tender mercies been over all his works, and how has his goodness widened out since 1931-1935?

23. The time has come for all Jehovah's works to give what to him, and with what result to them?

24. Who are Jehovah's "saints" or "men of loving-kindness," and of what, therefore, must they speak, and why now?

the remnant, they learn of the Kingdom and assemble to it.

²⁵ "They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glory of the majesty of his kingdom." (Ps. 145:11, 12, AS) Jesus made God's kingdom the foremost doctrine of his teaching. What did he say his disciples should preach down here at the consummation of the system of things? He prophesied that it should be "this good news of the kingdom." (Matt. 4:23; 10:7; 24:14, NW) In the glory light of this good news of God's kingdom that was brought to birth in 1914 the glory of the kingdoms of this world becomes deathly pale. Moreover, the record that they have made for themselves during this "time of the end" has been very inglorious.

²⁶ The glory of Jehovah's kingdom is a superior glory, it being heavenly, not earthly. But its invisible glory will be visibly reflected in the captivating beauty with which it will fill this earthly realm, transforming it into a paradise of perfectly happy creatures, human and animal. No monarch can compare with the King, the Greater David, whom Jehovah has anointed to office. Jehovah has done with him just as he said: "I also will make him my firstborn, the highest of the kings of the earth." (Ps. 89:27, AS) The Kingdom has already made a record for itself, winning the first war ever reported in heaven and humiliating the losers, Satan and his angels, down to the level of the King's feet, this earthly footstool. Having made that conquest in heaven, the King rides on to complete his conquest at Armageddon in the greatest fight of all time. In setting up the Kingdom in 1914 Jehovah's power was manifested. Since 1919 further divine power has been manifested in having the

Kingdom's establishment proclaimed in the face of world opposition. Divine power has stiffened Jehovah's witnesses to stand loyal to the Kingdom, and in loving devotion these talk of its power that is to be fully manifested at Armageddon for Jehovah's vindication.

²⁷ Their speaking of the glory of his kingdom and talking of his power has a definite purpose: "to make known to the sons of men his mighty acts, and the glory of the majesty of his kingdom." That kingdom must be described and explained to men, that those who hunger for a righteous, God-fearing government may know that this is it and may tender their unconditional allegiance to it. According to the prophecies God's kingdom by Christ has a prodigious program to fulfill, but it will be adequate for it. The prophecies of what God's kingdom is doing and must yet do clothe it with a glory of majesty that no other kingdom has ever had or could display. This is the worth-while government for us to assemble to in unqualified support. The kingdoms of this world that are in opposition to it must be abandoned to their destruction at Armageddon. We must make God's kingdom our only hope. It is our only hope.

²⁸ The kingdoms of this world had their death warrant sealed when the "appointed times of the nations" expired in 1914. They cannot stand up against the kingdom that was then born in the heavens. "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." (Ps. 145:13, AS) "Your kingdom is a kingdom for all ages, and your dominion endures through all generations." (CB) Alongside such an enduring government of God all governments of human

25, 26. When was the glory of Jehovah's kingdom to be spoken of, and how has the "glory of the majesty of his kingdom" been made known?

27. What definite purpose does their speaking of the glory of Jehovah's kingdom have, and why must we assemble to it?

28. How do Jehovah's kingdom and human governments compare as to duration, and why are the latter doomed?

origin would eventually have to perish. To avoid trouble with it the governments of men would have to recognize it and peacefully yield over their sovereignty to it. Their not doing so dooms them to pass away amid the greatest trouble mankind will ever have known.

²⁹ The issue today is Jehovah's kingdom and dominion, his universal sovereignty. Satan wants to rule co-existently with God or to the total exclusion of Jehovah God, but he will not succeed. God's government will persist without a rival in heaven or on earth. By his help we have made his kingdom known to many sons of men, and we have so many sons of good will talking about his kingdom of glorious majesty that the enemies will never be able to stop all their mouths. We are determined to keep preaching the Kingdom in order to move countless more sons of men of good will to talk about it as witnesses of Jehovah.

A FAITHFUL PROVIDER

³⁰ Psalm 145, on which we are meditating, is an acrostic or alphabetic psalm. That is, each verse in its order begins with a letter of the Hebrew alphabet of 22 characters, in their regular order from aleph to taw. Not all translations of the Hebrew Scriptures show this fact, but some do, such as *An American Translation*, *Crampon*, etc. In the majority of extant manuscripts of the Hebrew text a verse to match the Hebrew letter *nūn* (=n) is missing, but in at least one Hebrew manuscript the missing alphabetic verse is found and it is confirmed by the appearance of this verse in the Greek *Septuagint*, Jerome's Latin translation, the Syriac, the Arabic and the Ethiopic Versions. The *Revised Standard Version* admits the verse

into its main text and reads: "The LORD is faithful in all his words, and gracious in all his deeds." The Catholic Confraternity Bible renders it also: "The LORD is faithful in all his words, and holy in all his works."

³¹ In view of Jehovah's faithfulness in his every word, the New World society does right in sticking strictly to the Bible. Never shall we be disappointed about his Word, even if we do have to wait longer for some things than we used to think. There is no possibility that anything that Jehovah has promised will fail. Covenants, promises, stated purposes, truths, statements of fact—time will only add to the truthfulness of these and will verify Jehovah's dependability in all his words. He is also holy, kind, gracious, toward all his creatures who appreciate his goodness, and we need never fear for the future of any of his intelligent creation. There is no basis for doubting him or suspecting him of cruelty. The full vindication of his Word is getting nearer, and those who will live forever will witness it or know it.

³² The anointed remnant of Kingdom heirs do not have to look back to the past for examples—to Job, to Israel in Egypt, to the shepherd David, to Israel captive in Babylon, but have to look just at themselves. In their own experiences recently they can appreciate what the psalmist next says of our God: "Jehovah is ready to uphold all who are falling—and to raise up all who are bowed down." "The LORD lifts up all who are falling and raises up all who are bowed down." (Ps. 145:14, *RoPss; CB*) He acted in accord with this rule in 1919 when he raised up his remnant who had fallen into his disfavor during World War I and who were bowed down there—

29. Why will the enemies never be able now to stop all mouths' talking about Jehovah's kingdom?

30. What kind of psalm is Psalm 145 in construction, and what verse is missing from most extant Hebrew manuscripts?

31. Why do we do right in sticking strictly to Jehovah's Word, and why need we never fear for the future of his intelligent creation?

32. How did Jehovah act in accord with Psalm 145:14 toward the spiritual remnant and afterward toward the "great crowd"?

fore under their Babylonish enemies by the time that war ended. Particularly since 1935 he has done the same thing for the many captive "other sheep," prisoners in the same Babylonish world. By bringing them out Jehovah began having the desirable ones of all nations come in, that thus his house of worship might be filled with glory. (Hag. 2:7, AS) He knew that the limited thousands of the remnant were not the only ones now on earth who wanted to worship God aright. Mankind, who are made of the earth, were originally made for worshipping the live, true God on earth forever. In tune with that original purpose, Jehovah will have such worshipers on earth forever, and so he starts right now with having such on earth for good. He starts with the hundreds of thousands of the "great crowd" of other sheep, who will survive Armageddon and, keeping integrity, will never die. We must bear in mind that Jesus Christ, "the Right Shepherd," surrendered his human soul for these "other sheep" as well as for the "little flock."

³³ Spiritually speaking, those of the New World society are the best-fed people on earth. Why? It is because they look to the right source for food. "The eyes of all look to thee, and thou givest them their food in due season." (Ps. 145:15, RS) "The eyes of all look hopefully to you, and you give them their food in due season." (CB) Those who know Jehovah according to his Word look intelligently and hopefully to him, not to Christendom's clergy. Those who give their full time and energy to Jehovah's service especially trust in his care for them, for they know they are of more worth than the beasts and birds for whom he does not fail to show care. He has sent his royal Son, the Lord of the Christian household, to the temple of wor-

ship, and the Lord Jesus has designated the loyal remnant of his body a "faithful and discreet slave" class to "give them their food at the proper time."—Matt. 6:25-34; 24:45-47, NW.

³⁴ Jehovah has always given this slave class something to serve as seasonable food. Now not only the anointed domestics partake of it but also the other sheep who crave spiritual food that satisfies and leads to life. As long as this slave class remains on earth, be that also after Armageddon, Jehovah will not discharge them, even when he raises the faithful witnesses of ancient times from the dead. On what grounds would he discharge them? Those raised from the dead are not qualified for a superior position by a mere resurrection to life on earth, especially when the eyes and ears of the slave class have been blessed far beyond what those of the pre-Christian witnesses of Jehovah were. (Matt. 13:16, 17) Jehovah's spirit and blessing are what qualify his slave class for superior service. But after this spiritual "slave" class departs from the earth to the heavenly kingdom, then the King, the "Everlasting Father," will have his visible earthly organization of special servants, "princes in all the earth," to minister for all those who abide on the earth forever.—Ps. 45:16; Isa. 9:6.

³⁵ We who are now in the way of life are satisfied in all our present desires. We join the psalmist in saying to Jehovah: "You open your hand and satisfy the desire of every living thing." (Ps. 145:16, CB) Everything is in Jehovah's hand. He is the Giver, and a cheerful one at that, hence a most happy one. He is never made poorer by his generous giving. His stores never get exhausted. He knows living

33. Why are those of the New World society spiritually the best-fed people on earth?

34. Why will Jehovah not discharge his "faithful and discreet slave" after the resurrection of the faithful ancient witnesses, and how will earth's permanent inhabitants always be fed?

35. How are all our present desires satisfied now?

things desire to live—in happiness, even if they do not now recognize the Life-giver. He foreknew what they wanted and needed, and he got it ready for them and kept it in constant supply. But those in the enlightened, God-fearing New World society have a purpose in desiring to live. It is not just to enjoy existence like beasts, but to satisfy the craving of the heart and mind in their God and to praise him and serve his eternal purpose.

³⁶ Our spiritual need is what we mainly appreciate now. We look to Jehovah's hand to satisfy our spiritual need no matter how many years we have yet to live to Armageddon and no matter what world conditions may arise to surround us then. After Armageddon we shall keep looking to him. After this world lies in ruins and we enter the new world, we shall not be on any relief. Jehovah through his King will open his hand and we shall not suffer while we may have to carry on for some time amid the ruins of the old world, till these are cleared away. We shall be supremely glad to be alive then and will continue to look to Jehovah's hand. If the animals are to feed on the carcasses of their former oppressors and have a post-Armageddon feast, then certainly we of the New World society are not going to start off hungry and needy as soon as we step into the new world.—Ezek. 39:11-20; Rev. 19:17-21.

³⁷ This divine openhandedness and satisfying of creature desires will carry on through all the new world, endlessly. So earth's permanent inhabitants have no grounds for fear at any time, as if the universe were to run down and things were to go out of control, interfering with man's continued happiness. In assurance of this

we have the inspired statement: "Jehovah is righteous in all his ways, and gracious in all his works." (Ps. 145:17, AS) So nothing will be subject to accident. No carelessness, no neglect, no oversight can possibly occur. Jehovah will do right and justly by us. His inherent graciousness and kindness will always come to the surface. What a God, what a King, to have like this always!

CALLING TO THE RIGHT SOURCE OF HELP

³⁸ At Armageddon the people are going to call upon their many false gods for deliverance, but to no avail. We want men of good will to call then upon a god who will save them, that they may live and survive. It is now most urgent to call upon Jehovah and make it our fixed, unchangeable practice. By doing so we shall be saved. (Joel 2:32; Acts 2:21, NW) That means making public declaration of him in fearless confession before everybody. For men to do this we preachers, whom God has sent, must let them hear about this only god who is able to save by Jesus Christ. Hence we must be an information bureau or society and must impart information, even though at first it may not be solicited. Jehovah, who sent us as preachers, did not say to wait upon solicitation. He told us to go out and give the information, whether they hear or refrain from hearing. A numberless "great crowd" will hear.—Rom. 10:12-15.

³⁹ Anyone who calls upon Jehovah with salvation in view must "call upon him in truth." The true way to call upon him is to do so through Christ, the now-reigning King. The natural Israelites of today, whose distant ancestors rejected the Messiah, cannot go to Jehovah direct. For salvation and in order to call in truth,

36. Why shall we not start off hungry and needy immediately after Armageddon?

37. In the light of Psalm 145:17, why need not earth's permanent inhabitants fear for the endless future ahead?

38. Upon whom is it now most urgent to call, and what obligation does this lay upon us?

39. In what way must seekers of salvation now call upon Jehovah?

according to truth, in the true way, they must do so through the Greater Moses, Jesus Christ the Mediator. To all doing so in sincerity Jehovah is nigh, near, close, easily within reach and consequently ready and quick to answer the call.

⁴⁰ We want to remember his nearness when sore distress arises for us either individually or as a New World society. The psalmist says with inspired conviction: "He will fulfil the desire of them that fear him; he also will hear their cry, and will save them." (Ps. 145:19, AS) Our initial fear of him was what led to the divine wisdom we now possess. Our chief desire now is Jehovah's vindication as the rightful Sovereign of the universe. His vindication will straighten out everything and put everything on a right basis. First of all, he must be accorded his rightful place and must be acknowledged according to what is right and true, and all that misrepresents him in any respect must be cleared away. Our desire for this we shall have completely fulfilled.

⁴¹ This is the time when Jehovah's ability to save is being put to a crucial test. We cry to him now. But under enemy attack, especially Gog's final attack, we are yet going to cry to Jehovah. (Ezek. 38:1 to 39:16) When we show we do not compromise or look to this world but look to Him as Savior, he will hear our cry for help and save us for his glory in the new world. He saved David his typical king in marvelous ways. He saved Jesus the King of kings, though it required resurrecting him from the dead on the third day; and he will now save his New World society. He is our fear; to him we shall cry.

⁴² Do you know who will survive the battle of Armageddon? Here is the depend-

able inspired answer: "Jehovah preserveth all them that love him; but all the wicked [the lawless, RoPss] will he destroy." (Ps. 145:20, AS) Knowing the answer, we must decide in which class we propose to be then. We know the destiny of each of the two classes. We do well to act now in order to be classified then as lovers of Jehovah, not as wicked, lawless toward him. The lawless do not love him; the law-abiding ones of the New World society do love him. (1 John 5:3) We know who are sure to survive Armageddon, and there is no excuse for deluding ourselves. The rule is simple, plain. Because of the "increasing of lawlessness" the love of many is cooling off, but the New World society must keep on loving Jehovah, doing so ever more fervently. (Matt. 24:12, NW) Those lovers of his who may die now before Armageddon Jehovah will preserve, because their worthiness of life in the new world continues on and will be rewarded in the right way or at his due time, whether by a spiritual resurrection to reign with Christ in the Kingdom or by an early resurrection to life in the earthly paradise.—John 5:28, 29; Rev. 2:10.

⁴³ At the climax of this review of what Jehovah is and what he does, how could we be moved to any other decision than that which the psalmist expressed? "My mouth shall speak [or, better, May my mouth speak, CB; AT] the praise of Jehovah; and let all flesh bless his holy name for ever and ever." (Ps. 145:21, AS) Such a personal decision signifies, first of all, a determination that each of us shall preach in praise of Jehovah, for praise is due the new world's Sovereign now and for all eternity. Appreciating him now as we do, how could we ever withhold such praise from him? We could not!

40. How will those who fear him have their desire completely fulfilled?

41. Why do we now cry to Jehovah, and why shall we yet do so, and with what result?

42. Who will survive Armageddon, and what about some who may die faithful before Armageddon?

43. To what decision are we now moved, and what does such decision signify for us to do?

“But if we want all flesh too to bless his holy name forever and ever, we simply must preach in order to make his holy name known to all flesh, people of all kinds, no matter what the color of the skin or the racial features in the flesh. We may not wait upon God himself to do this merely because of our wishing and praying for it to occur. We have within ourselves the God-given capacity and now so many other means to praise him to others. Let us unitedly use all in harmony with our wish and prayer. Let us get all kinds of flesh to bless the holy name of our God now.

“Imagine it! That will mean the start of all flesh in blessing his beloved name forever and ever on earth. Even the battle

44. If we want all flesh too to bless Jehovah's name forever, what must we do, and how?

45. Why will Armageddon not interrupt the blessing of His name, and what inspired wish of the psalmist are we determined to have a part in realizing?

of Armageddon will not interrupt their blessing his name, for only the blessers will be preserved clear through it. Then think of the sweet work after Armageddon, not just of acquainting the children of the Armageddon survivors, but also of acquainting all those resurrected ones with Jehovah's name to incite them to join in blessing it until all earth resounds with his deserved blessing and praise. What a blessed prospect! In view of it are we determined to have a part in realizing the psalmist's inspired wish as to the divine name now and after Armageddon? Our love for God will respond with a fervent yes, and as a New World society we will take the course expressed in the words: “Every day will I bless you, and I will praise your name forever and ever.”—Ps. 145:2, CB.

Threats Fail to Intimidate “Sheep”

IN ENDEAVORING to fight the truth, the forces of error ever resort to threats of harm of one kind or another. But when men of good will gain a knowledge and understanding of Jehovah's purposes, such threats are made in vain. Illustrating this fact is the following experience reported by a traveling representative of the Watch Tower Society, serving in Quebec.

“At St. Louis de Gonzague lived a very devoted Catholic who never missed mass and communion on Sunday although living three miles from church. About one year ago, or late in 1952, he attended my public talk at Ste. Germain, some twelve miles from St. Louis. He had previously obtained a Bible, and that evening, although still quite fearful, subscribed for *The Watchtower* and *Awake!* and obtained other Bible study aids. He had begun reading his Bible

and now was studying the publications of the Society explaining the Bible. Incidentally, he had told the witness missionary, from whom he had obtained the Bible, not to call back as he was a Catholic. Nevertheless, a month after he had attended the lecture at Ste. Germain he was invited to attend an assembly of Jehovah's witnesses at Trois Rivières. This he did and as a result came back with such joy and conviction that it was the truth that he took a firm stand for the truth and began preaching to all what he had learned.

“It is needless to say that the news soon spread throughout his village of about 150 families regarding his having changed his religion. It was quite a shock to many and especially to the priest and such of his friends as were still as devout Catholics as he had been. But not all were shocked.

Many were curious and wanted to hear about his new religion, some even coming twenty miles to hear him. He obtained a number of French recorded Bible discussions, which he played for his visitors, at times having as many as ten listening. As a result he has placed many Bibles and Bible study aids with the people.

"This young man has a saw mill and a blacksmith shop on his farm and at times he hires men to work for him. Being a bachelor he himself prepares the dinner for his men, and while doing so during the lunch hour he has one of the men read the Bible to the rest. The one who was doing this, the best reader in the group, was also a singer in the church, and became so interested that he requested the young bachelor to conduct a Bible study in his home, which study was soon increased as a neighbor across the way started to attend it.

"When I visited the group last week, to my surprise this young bachelor was now Brother R——, one of Jehovah's witnesses. With a Kingdom smile and enthusiasm he said: 'I would be very happy if you would come and give a public talk in St. Louis, because I have many friends who would like to hear it.' A lecture was at once arranged for, to be held Thursday evening at the home of the singer with whom Brother R—— was holding the Bible study. We spent the whole day visiting and inviting all those who he thought would come, and in the evening eleven of them came.

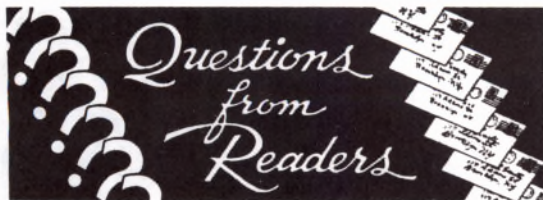
"During my talk they repeatedly expressed appreciation of what they were hearing. While these were very happy,

there were others who were not so happy, for at ten p.m. someone rapped on the door. It was the mayor of St. Louis, who wanted the man of the house to come outside as he wanted to speak to him. The mayor was accompanied by five other men, one of whom was the Inspector of Colonization, who came from Ste. Justine, some twenty miles away, at the request of the mayor. This inspector told the man of the house to chase the witnesses of Jehovah out of the house, warning him that if he did not he would be reported and might lose his home as he was a settler on government property.

"The man of the house replied: 'I wish you would come in and hear the talk; it is the best thing I have ever heard in my life.' They refused and so he told them: 'I am sorry; I have never chased any people out of my home and I do not intend to start tonight. These people are my guests.' Finally the men, failing to intimidate him, left quietly. Understandably, after this incident the people in the home were a little nervous, but I continued to talk to them about the persecution and about Jehovah's help if they continued to study the Bible with Jehovah's witnesses, and soon they were just as enthusiastic as during my first talk. Needless to say, Brother R—— will continue to study with these people.

"All this interest is the result of the groundwork laid by a missionary brother who for the past eight to nine years has been patiently and kindly calling, even when told not to return. Due to his perseverance in the door-to-door work many people are now listening and talking the truth."





● Both Jeremiah 25:33 and Ezekiel 39:12 refer to those slain at Armageddon, yet one says the dead will not be buried and the other says they will. How are the two texts harmonized? —W. B., Canada.

Jeremiah 25:33 (AS) reads: "And the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground." Those slain by Jehovah will not be gathered up by the survivors of Armageddon and given a formal burial or funeral accompanied by mourning and lamentation. There will be no memorial stones to mark where their remains lie and to symbolize a hope of resurrection for them. Their former existence is not held in the memory of Jehovah so that he will raise them from the dead, nor are these ungodly slain ones remembered with any respectful mourning by Jehovah's servants that survive the battle of Armageddon. Their bones will be picked clean by the wild birds and beasts so long ill-treated by godless men.—Ezek. 39:4, 17-20; Rev. 19:17-21.

Yet the survivors of Armageddon will not let the earth lie littered with bleached bones, but will bury them to cleanse the land, as Ezekiel 39:12 states: "And seven months shall the house of Israel be burying of them, that they may cleanse the land." The Mosaic law declared unclean for seven days anyone touching a corpse, and the land would likewise be polluted by such remains. For an executed criminal to remain exposed was a defilement of the land, and the law required his burial to avoid this. (Num. 19:11; Deut. 21:23) Topheth of the Valley of Hinnom was defiled by its becoming a dumping place of garbage and dead

bodies. (2 Ki. 23:10) Hence in time there must be a burial of the bones of those slain at Armageddon, but only to cleanse the land, and not to memorialize their existence or imply hope of resurrection.

● The book "New Heavens and a New Earth" says Satan offered to make Jesus the ruler of the seventh world power. Should it not have said sixth world power instead of seventh? —A. W., United States.

The statement in question appears at the bottom of page 109 and the top of page 110, as follows: "Offering to make Jesus Christ the ruler of the seventh world power if he would just forsake Jehovah's worship and do one act of worship to the Dragon, Satan the Devil showed Jesus all the kingdoms of the inhabited earth and said to him in the mountain of temptation: 'I will give you all this authority and the glory of them, because it has been delivered to me and to whomever I wish I give it.' Unlike the beast, Jesus refused.—Luke 4:5-8, NW."

The statement is correct as it is, seventh being meant, and not sixth. It was not a matter of Satan's giving Jesus the sixth world power that then existed, and which empire Jesus would perpetuate. It was not to be a continuation of the Roman Empire, the sixth world power, only with Jesus in control; the satanic offer was that rulership would be taken from the sixth world power and given to Jesus, and that Jesus could then set up his own system of rule over the acquired kingdoms of the earth. This new ruling power under Christ would become the new power in the earth, replacing the sixth world power, and hence itself becoming the seventh world power of history. But Jesus rejected the offer, and did not replace the sixth world power of Rome with a rule of his own to make number seven. Centuries later a seventh world power did arise and take the position once held by Rome, the Anglo-American Empire; but this seventh power is not the one referred to in the above-quoted statement of "New Heavens and a New Earth".

Before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you. Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger.—Zeph. 2:2, 3, AS.

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"WATCHTOWER" STUDIES
Week of January 17: Everlasting Praise Due the New World's Sovereign, ¶ 1-21.

Week of January 24: Everlasting Praise Due the New World's Sovereign, ¶ 22-45.

✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ From what ancient holiday Christmas is derived? P. 740, ¶3.
- ✓ The vital difference between interfaith and true faith? P. 743, ¶3.
- ✓ Why the lifework of the servant of God allows for no retirement? P. 749, ¶17.
- ✓ Why the true Christian must identify the name of his God? P. 750, ¶18.
- ✓ How Jehovah's mercy and patience have been demonstrated in this "time of the end"? P. 754, ¶20.

- ✓ Why God did not execute the Devil, together with Adam and Eve, immediately after the rebellion? P. 755, ¶22.
- ✓ When the death warrant was sealed for all the kingdoms of this world? P. 756, ¶28.
- ✓ Who are certain to survive Armageddon? P. 760, ¶42.
- ✓ Why one text says Armageddon's dead will be buried and another says they will not? P. 763, ¶3.

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